corrupted,—did therein at once drive at these two things : first, the establishing of the immortality of all souls, their pre and post-existence, for-asmuch as being entities really distinct from the body, they could neither be generated nor corrupted; and secondly, the making of corporeal forms and qualities to be no real entities distinct from the body and the mechanism thereof, because they are things generated and corrupted, and have no pre and post-existence. Anaxagoras, in this latter, being the only dissenter; who supposing those forms and qualities to be. real entities likewise, distinct from the substance of body, therefore attributed perpetuity of being to them also, pre and post-existence, in similar atoms, as well as to the souls of animals.

And now we have made it sufficiently evident, that the doctrine of the incorporeity and immortality of souls, we might add also, of their pre-existence and transmigration, had the same original, and stood upon the same basis with the Atomical physiology; and therefore it ought not .at all to be wondered at (what we affirmed before) that the same philosophers and Pythagoreans asserted both those doctrines, and that the ancient Atotnists were both Theists and Incorpo-realists.

xxxiv. But now to declare our sense freely concerning this philosophy of the ancients, which seems to be so prodigiously paradoxical, in respect of that pre-existence and trans migration of sduls; we conceive indeed, that this ratiocination of theirs from that principle, that nothing naturally or of itself, comes from nothing, nor goes to nothing, was not only firmly conclusive against sub-